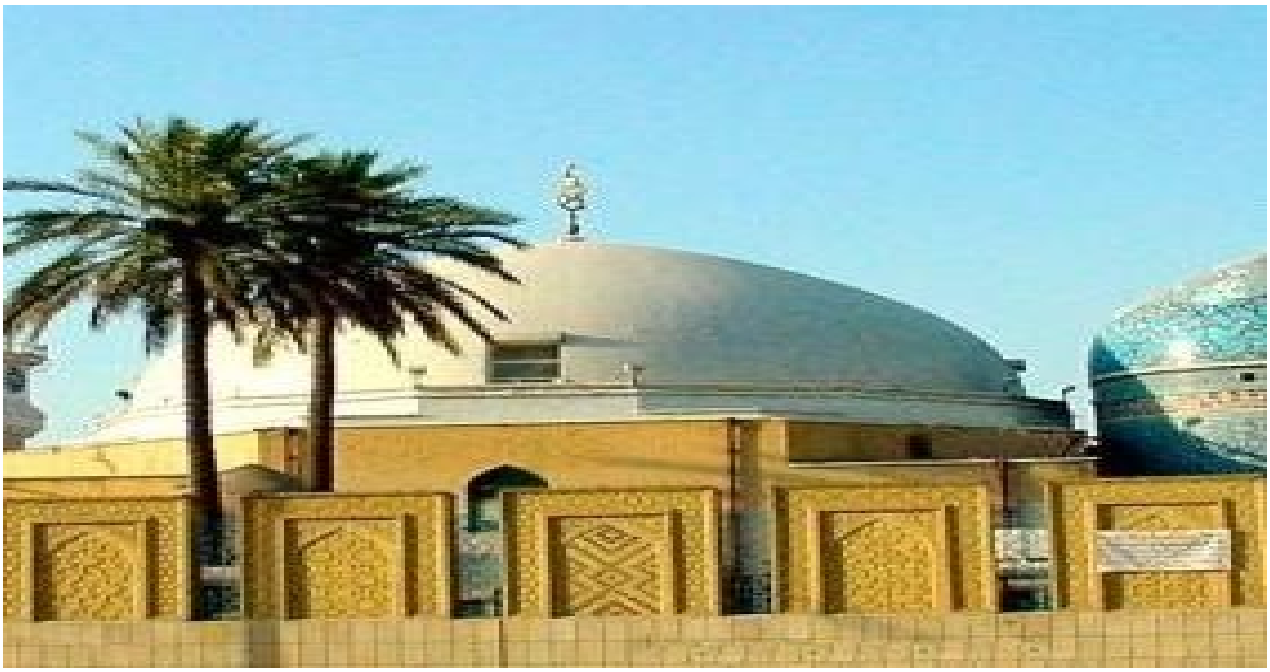
Muslim Saints of Nizamabad and Adilabad



Mausoleum of Hazrat Shaikh Abdul Quader Jilani R.A.

Translated by
Mohammed Abdul Hafeez
E-Books Author

Published by

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Books by Mohammed Abdul Hafeez - Goodreads
Global web icon
https://www.goodreads.com/author/list/15034155.Mohammed_…
sort by « previous 1 2 3 4 5 6 7 next » * Note: these are all the books on Goodreads for this author. To add more books, click here . Mohammed Abdul Hafeez has 161 books on Goodreads with 309 ratings. Mohammed Abdul Hafeez’s most popular book is Biography of Hadrat Baba Farid al-Din Gun..

Translator's Introduction

Mohammed Abdul Hafeez
My Guinness World Record

Claim ID: 287230
Membership Number: 252956

Dear Mr. Mohammed Abdul Hafeez,

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.
The details of two episodes
Owaise of Qarni.
Tipu Sultan.

Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:
A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realize that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision. Guinness World Records have absolute discretion as to which Guinness World Record

applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness World Records or no longer viable.

As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,

Ralph Hannah
Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.
The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A. on their website. Its link is as follows

www.google.co.in/webhp?gws_rd=ssl#q=baba+tajuddin+by+mohammed+abdul+hafeez

This is the Official site of Iftekhari Silsila. ... Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

Reviewer Mohammed Abdul HAFEEZ

Subject: Tadhkiratal Awliya by Farid Eldin Attar

Dear all

Good day

This book is famous with the name of Tadhkirtal AWILIYA by Farid Eldin Attar in Persian language and in it there are 96 episodes are there. In the English 38 episodes were translated A.J Arberry and 58 episodes are translated by me.

Please find links to two books are as follows.

https://www.amazon.com/Muslim-Mystics-Episodes-Tadhkirat-al-Awliya/dp/1520764278

https://www.amazon.co.uk/Muslim-Saints-Mystics-Tadhkirat-Al-Auliya/dp/0140192646

Regards

Mohammed Abdul Hafeez Anwar
Hyderabad, India
Email hafeezanwar@yahoo.com

An appreciation of the work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and
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The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A., on their website. Its link

is as follows

www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20(Memories%20of%20the%20Saints).aspx

This is the Official site of Iftekhari Silsila. ... Hafeez Anwar R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

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About Hafeez Anwar

He is a well-known author, some of his books are a fascination for readers like in the Hadrat Khaja Shamsuddin Turk & Hadrat Bu Ali Qalandar book, this is one of the most wanted HAFEEZ ANWAR author readers around the world.

Dear All

Salam

Please find the link as follows

www.download-books.live/show/book/42604653/hadrat-khaja-shamsuddin-turk-amp-hadrat-bu-ali-qalandar/11969862/407172e5/#

Regards

Hafeez Anwar
Email hafeezanwar@yahoo.com

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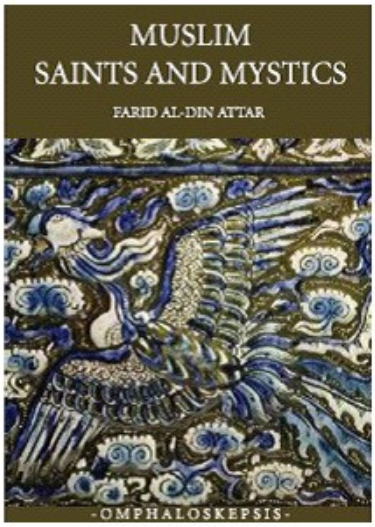
Author’s Introduction

The publication note in the Second Episode by Mr. David Rosenbaum of the New York Times

Muslim Saints and Mystics

Attar



Farid al-Din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the *Manteq al-Tayr* (The Conference of the Birds) and the *Ilahi-Nama* (The Book of God).

Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: *Tadhkirat al-Auliya* (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words “I am the Truth” in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed A. Hafeez, omitted in Arberry's text, is included at the following link: *Owaise al-Qarani*.

Kindly note this episode is very popular on the internet and no other article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

==========

Owaise of Qarni
113k - adobe pdf - view as html

==========

On him, which were explained by the prophet. Then Owaise of Qarni . . . Translated from Urdu to English by Mohammed A. Hafeez, B.Com. Hyderabad, India. , reference book . . .

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.And

Tadhkiratal-Auliya’ by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous

classical book of Persian literature which printed and re-Printed in many countries.

An abridgment, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death. Arberry's translation is an abridgment. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters, there is full information and details of the titles are available. His style of writing is most interesting and for this reason, the readers will remember the chapters from the above great book for a longer time.

Due to many great chapters, this book is very famous in the world and its translations are available in many languages of the world. Mr. David Rosenbaum’s email message about the publication of the episode ‘Owaise of Qarani’ on the website www.omphaloskepsis.com of the

U.S.A.

-On Jun 8, 2005, at 9:24 AM,
David Rosenbaum <lijphart@mac.com>
wrote:

Attention: Mr. Hafeez,

I have received the RTF file.
Thank you.

Will post it during the next update of the site.

David
Rosenbaum

--

Thanks to Mr. David E. Rosenbaum of the New York Times

The second chapter Owaise Al-Qarani was published on the following web site by Mr.David E. Rosenbaum as he was the editor

of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owasie of Qarni. Muslim Saints and Mystics is an abridgment, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation.

Arberry's translation is an abridgment; the entry on Owaise al-Qarani translated by Hafeez Anwar., Hyderabad, India omitted in

Arberry's text is included in the following link: Owais al-Qarani.

==========

2. Owais of Qarni (PDF)

will create 70,000 angels same as Owaise of Qarni

(Clone) and when ... Owais of Qarni told him to stay there and he went away and ...

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf - 113k -
View as html - More from this site –Save.
==========

New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death

On Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death. But in history of the book TadhkiratAl-Auliya (Muslim Saints & Mystics) the name of

Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar. 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed

Abdul Hafeez B.Com.) and his work of translation of the second main chapter Owaise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My books

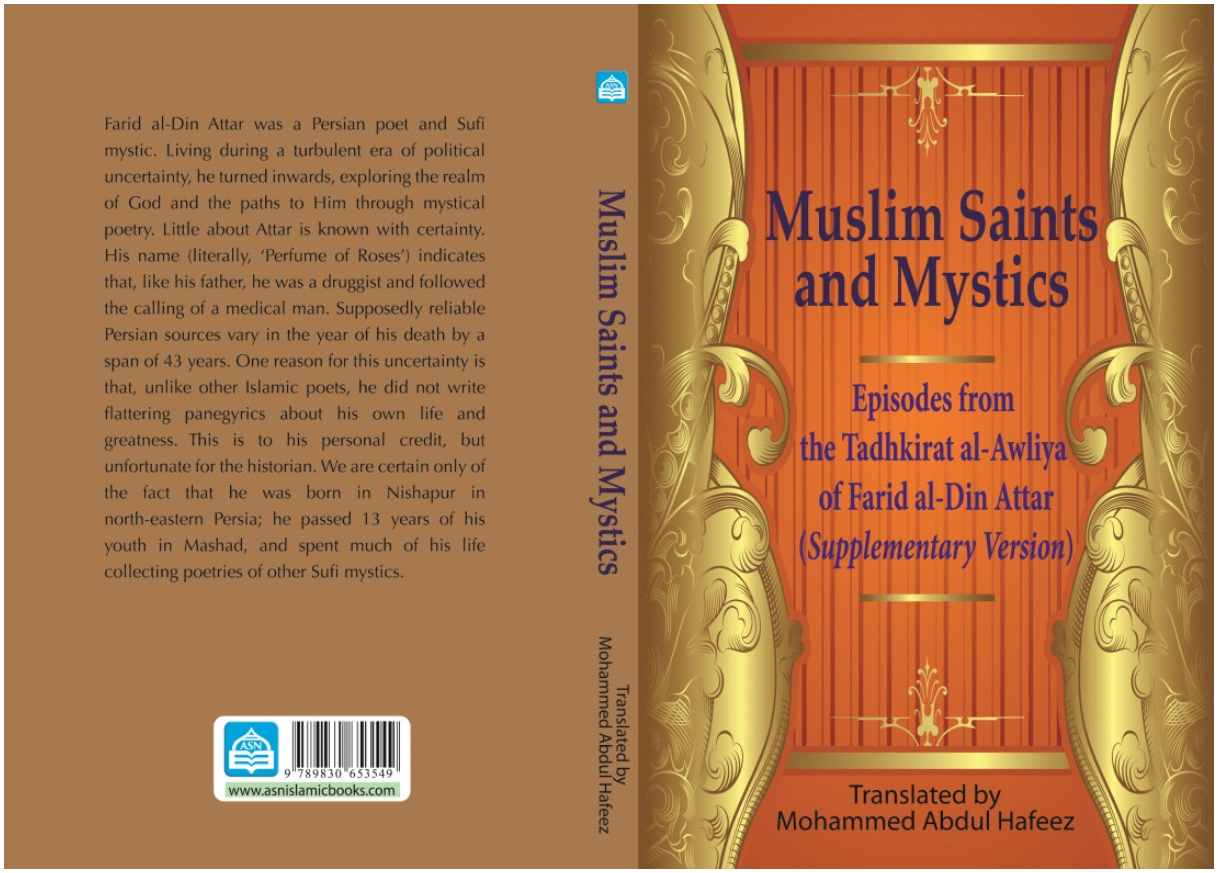
Some of my English translation works include the following books.

1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
2.Muslim Saints of Hyderabad
3.Gulzar Auliya
4.Kashaf-ul-Asrar
5.Bahar-E-Rahmat.
8. Hasth Bahist
9.200 kid books
10.The 100 names of Madina city
11. The Muslim Saints of of Bider
12. The Muslim Saints of of Bijapur
14.Tadhkirtal Auliya (Muslim Saints & Mystics)

15.Biography of Hadrat Syed Shah Ghulam Afzal Biabani
16. Khair Majalis
17. Biography of Hazrat Khaja Usman Haruni
18. Biography of Hazrat Baba Tajuddin Nagpur
19. Anis Arwa by Hazrat Khaja Moinuddin Chisti
20. Biography of Prophet Mohammed (peace be upon him)
21. Biography of Hazrat Mashooq Rabbani Warangal
22. Biography of Hazrat Shah Shah Afzal Biabani
23. Biography of Hazrat Syed Shah Sawar Biabani
24. Muslim Saints of Warangal
25.Muslim Saints of Chennai
25. Muslim Saints of Aurangabad

An Ad for my book

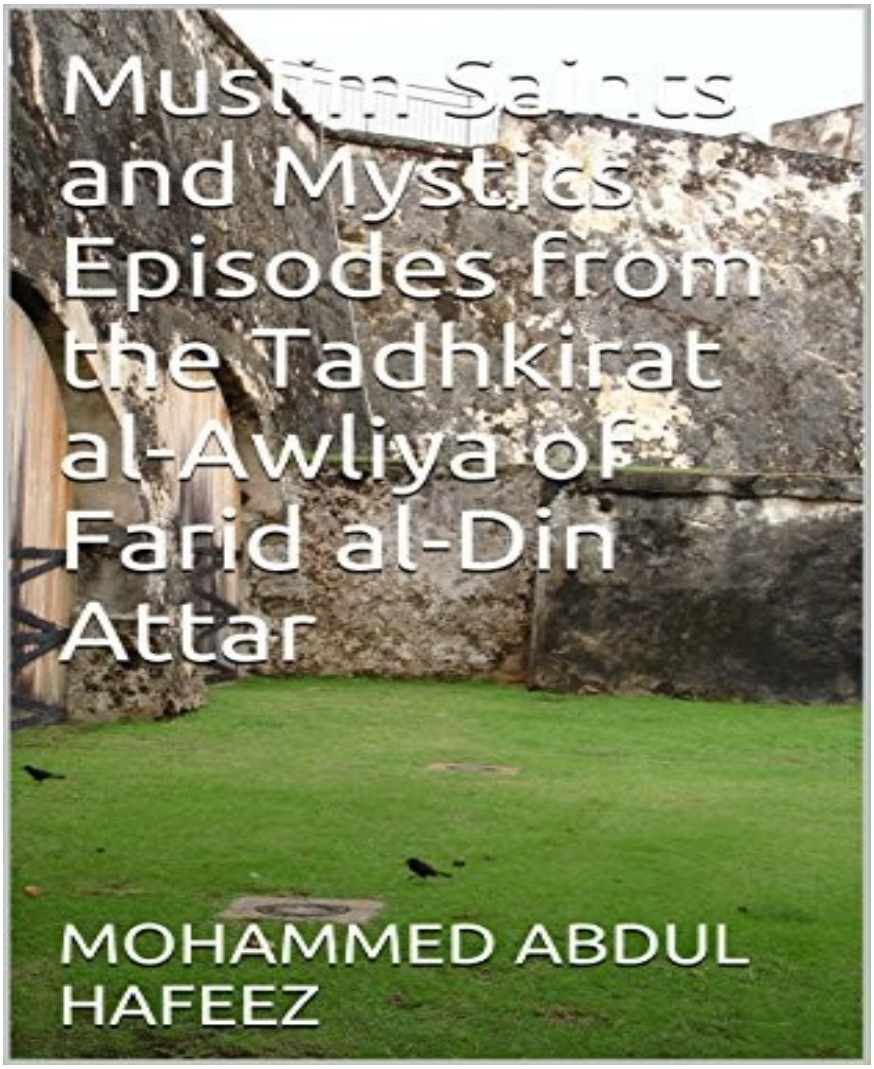
Muslim Saints and Mystics' Episodes from the *Tadhkirat al-Awliya* of Farid al-Din Attar


Farid al-Din Attar was a Persian poet and Sufi mystic. Living during a turbulent era of political uncertainty, he turned inwards, exploring the realm of God and the paths to Him through mystical poetry. Little about Attar is known with certainty. His name (literally, 'Perfume of Roses') indicates that, like his father, he was a druggist and followed the calling of a medical man. Supposedly reliable Persian sources vary in the year of his death by a span of 43 years. One reason for this uncertainty is that, unlike other Islamic poets, he did not write flattering panegyrics about his own life and greatness. This is to his personal credit, but unfortunate for the historian. We are certain only of the fact that he was born in Nishapur in north-eastern Persia; he passed 13 years of his youth in Mashad, and spent much of his life collecting poetries of other Sufi mystics.
9 789830 653549
www.asnislamicbooks.com
Muslim Saints and Mystics
Translated by Mohammed Abdul Hafeez
Muslim Saints and Mystics
Episodes from the Tadhkirat al-Awliya of Farid al-Din Attar (Supplementary Version)
Translated by Mohammed Abdul Hafeez

It is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.

Published by
A.S. NOORDEEN
P.O.BOX 42-Gombak,

53800 Kuala Lumpur
Tel: 03-40236003
Fax 03-40213675
E-mail:asnoordeen@yahoo.com



This book is already released by Amazon books U.S.A. during the year 2014

and its selling price is USD 5.00 per copy and which can be had directly the from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book *'Muslim Saints and Mystics' are* added and in which world-famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. The address is given as follows from which this book can be had directly.
Amazon.com

My three poems

Please find my three poems which are as follows and these are well known and famous since my college days and which were already published in the Anwar Uloom Hyderabad College Magazine of Hyderabad and now I have added these poems in this

book.

1.The Taj Mahal

In the darkness of night
I visited the tomb of white
Full beautiful in the glorious moonlight
Shah Jahan’s love and Mumtaz’s beauty
Making fun of today’s love and poverty
No-one leaves without feelings of beauty
After seeing the Taj Mahal’s majesty
The Taj was reminding me of the duty of love
And showing the king’s power of love
Even today in the darkness of strife
The Taj is preaching a lesson of love and life.
By Hafeez Anwar
---

2. In Thy memory

Her death day came with fragrance of the memories
Which shaken the depth of our old sad

memories
Even the seasonal changes and otherworldly affairs
Could not diminish away her saddest loving memories
Due to the saddest grief, our souls are broken
We are worldly losers and our hearts are broken
Oh: her saddest old memories you must not die
Guide us to cover the deliverances of the world
Oh: the heavenly Lord takes Thou care of this soul
Who never faced any worldly peace and pleasure.
By Hafeez Anwar

3.The Dim flame

At the flame of her life was going to dim
No one of us not there to say goodbye
It is how painful for our whole lives
That we cannot see her at death time
Death is sure for every human beings
But how her strange death was true?
Her loving relatives were far from her
And they cannot reach for the last visit
We should believe in the heavenly Lord
Who made our vast and human land
She has gained a position in the grave
So, We should not worry Allah is great.

By Mohammed Abdul Hafeez

==========

The author wept very much at the Kazipet graveyard

The author upon his return from his service of the foreign country visited Kazipet after a gap of many years the grave of his grandfather and grandmother at Kazipet

recently in the month of May 2014.

When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so they are available in good condition.

As both graves are under the big old Neem tree so there is too much shade, as well as so much cold and peaceful atmosphere and comfort, is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the graveyard. For this reason, an atmosphere of coolness and peace condition is there and due to this reason, there will be thinking arise in the mind of the author that both of them living in a peaceful condition.

However, the author wept too much there because his grandfather who was administrator of the shrine of Kazipet for many years and his grandmother who lived in Kazipet village for many years and she did many endeavors there and she helped many

needy women and children there so now both of them are buried in the graveyard of Kazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

The connection of the author's family members with Kazipet

When my granddad Sheikh Dadan reached Kazipet on his transfer from another place and he was attracted by the teachings of Sufi Center at Kazipet during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu Anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu Anhu. When my granddad became his disciple and he left immediately the following things.

1 .He left his superior job in the police department. 2. He left his native place of Medak. 3. He left his big house in Medak.

Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu Anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot, my granddad had constructed a big house (Gulshan Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book ‘Tadkiratal Awliya’ by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and

help of Allah there is good response from its readers in large numbers on so many web sites.

The book '*Muslims Saints and Mystics'* was already published by A. S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country in Saud
Arabia for many years and have one son and his name is Mohammed Abdul Wasi Rabbani, who was studying in St. Dominic's school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulberga and he is an IT Engineer and working abroad. We are having four little grandchildren and their names are as follows and among them, Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Dominic's school Salimnagar colony Hyderabad, Vani Girls College and Madina Girls college as an extra-ordinary

and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing the translation of Sufi works and my translated first episode is available with the following publication note of Mr. David Rosenbaum of the New York Times which is available on the above mentioned famous U.S.A. website.

At Kazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Qazipet my father married to Akthar Begum, daughter of Mr. Abdul Majeed of

Bidar district who was working at that time in the education department as an education officer. After many years of service at Qazipet Dargah Sharif (shrine) with great fame and good name, my granddad passed away and upon his death, our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great

Sufi master. Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the backside of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. (R. A.)

During 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. And Hazrat Syed Shah Sarwar Biabani R.A. At Kazipet Jagir on regular basis.

An event of the theft during the service

of a period of my grandfather at Kazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani, this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad, there was every month the royal grant which was used to reach the custodian of the Qazipet shrine through the supervisor from the government treasury. From there it will reach the administrator of the estate and who will be used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building, the staff members were waiting for him to receive their salaries from him and but at

last, they were able to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Kazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book ‘Lemat Biyabani’ (This book was already translated by me with the title of *Biography of Hazrat Syed Shah Ghulam Afzal Biabani* and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply, Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the

action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learned by me that the estate administrator Sheikh Dadan was sent the letters by post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan who is the grandfather of this translator and whose memory this event was specially translated from the following book for the information of the readers of the International Internet Libraries in the U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this, it has happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post.

It was learned later that the custodian of the shrine was kept the supervisor at his

residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this, he was given the travel expenses from Hyderabad to Kazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad to Kazipet and he was given the instruction to the estate administrator which is as follows.

" That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is a poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund."

So after some days, the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Kazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate. (Reference from my translated English

edition book of the biography of Hazrat Ghulam Afzal Biabani from the below book)

Reference: from the Urdu book '*Lemat Biyabani'*
By Syed Khaja Sadat Hussain Biyabani

Translated by
Mohammed Abdul Hafeez
Translator ' Muslim Saints and Mystics'
(The Tadhkirah al-Awliya of Farid)

In the last, I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter.

I am also obliged to the unknown visitors of the graves of my grandfather and grandmother at the graveyard of Kazipet shrine for their kind visits and placing of the

flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter and extend my heartfelt thanks in this matter.

My prayers

I will pray for unknown visitors to the graves of my ancestors
So that they can live longer and to follow the Islamic right path

Hafeez is obliged much in this matter for your kind gesture
Which is much help to my grandparents for prayers and flowers

Mohammed Abdul Hafeez
Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid)

--
Dear Mr. Hafeez Sahib
Wa Alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution Indeed, it is

a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah SWT bless you with the spiritual support of Hadrat Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries. I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-Zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hadrat Mashooq Allah R.A from the above-mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,

Syed Jalal Quadri
5873 E Beverly Circle
Hanover Park IL 60133
Cell# 847-436-8535

In the loving memory of my mother

Mother you lived long and left us on 3rd November 2016
And showed us life by drawing a good road map of life

You protected us since childhood till the present time
So we cannot ignore you during our entire period of life

Your life was not at all dull in the wasteful ways
It was an example of the struggle for a happy life

Your determination was so great to fight the life
By such you have good benefits you have gained

You acted in the world, but also active in the religion
Your presence was a grace due to the kindness of God

After your demise, was a loss and damage in the house
Her name Akhter, she was a star of the luck in her life

Her life journey was ended in 6 days in the hospital
Left on us an impression which cannot be removed

Oh God, you have been given a position in the world
Kindly bestow the mercy on her final resting place

Hafeez Anwar
Email: hafeezanwar@yahoo.com
Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid Al-din Attar

HASTH BAHIST in the TURKISH EDITION

Dear ALL

Salam

Please find the link.

www.idefix.com/ekitap/hasth-bahist

Regards

Hafeez Anwar
Email hafeezanwar@yahoo.com

RE my book : Biography of Hazrat

Rating 3.6 -

Dear

Salam

Please find the li

www.google.com/search?q=BEST+BOOK+biography+of+hazrat+shaikh+abme.0.69i59l2j69i57j69i60l3.5559j0j7&sourceid=chr

Regards

HAFEEZ ANWAR

==========

RE my book Hadrat-Khaja-Shamsuddin-Turk-amp-Hadrat-Bu-Ali-Qalandar

Dear all

Salam

Please find the link as follows and 4.59 (41,792 ratings by booktopia.live)

booktopia.live/show/book/42604653/hadrat-khaja-shamsuddin-turk-amp-hadrat-bu-ali-qalandar/12166281/23361764/93364ef3e37fcd3/

HAFEEZ ANWAR - Is a well-known author, some of his books are a fascination for readers like in the Hadrat Khaja Shamsuddin Turk & Hadrat Bu Ali Qalandar book, this is one of the most wanted HAFEEZ ANWAR author readers around the world.

Rating details		
34,157 ratings		
4.52 out of 5 stars		
5	40%	(16,752)
4	33%	(13,865)
3	19%	(7,931)
2	5%	(2,167)
1	3%	(1,077)

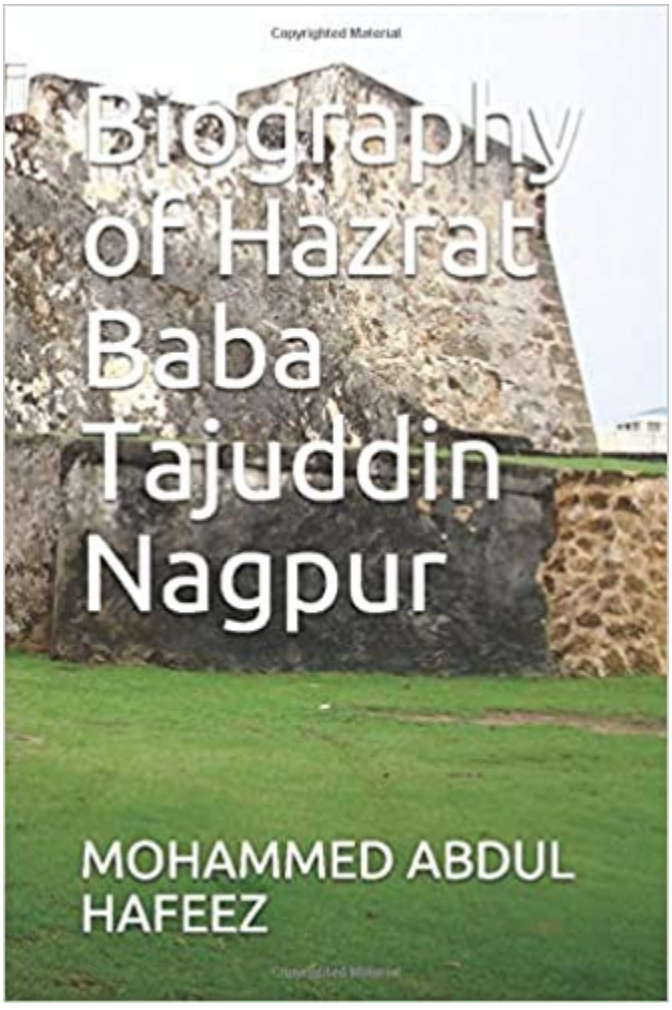
Total
41,795

-

Regards

HAFEEZ ANWAR
Email hafeezanwar@yahoo.com

The review of my book Baba Tajuddin Nagpur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Biography of Hazrat Baba Tajuddin Nagpur
MOHAMMED ABDUL HAFEEZ

This is a valuable book with rare and interesting details from the life of the amazing and one of the greatest Sufi Saints Tajuddin Baba, who spent most of his life in Nagpur, in the pre independent India.

I had come across the name of this Saint in the life history of Shirdi Sai Baba written by Master E. Bharadvaja. It is reported there that once Shirdi Baba confused his disciples by mysteriously drumming on a water pot with his satka (a short stick he used to carry with him). He explained his action by saying, that he is extinguishing the fire which caught the hut of Tajuddin Baba in Nagpur. Taj uddin Baba on the other hand refused to accept a wealthy visitor called Bapu Saheb Buty as his disciple. He asked him to seek his salvation from Shirdi Baba. Both the saints were in communion with each other on the spiritual plane!

Then I was fortunate enough to read the short biography of Taj uddin Baba written by the same author Master Bharadvaja, which impressed me immensely. The drawback of this short although very valuable biography

was that facts and details mentioned in it are not complete or not explained in a logical sequence. Which leads to a feeling of dissatisfaction. Still the reader gets an idea of the overwhelming spiritual power and universal love of Taj uddin. But it kindled my interest to know more about this saint.

This made me always to be in search of a complete biography of the saint with more details. As I by chance discovered the Work of Mohammed Abdul Hafeez I was thrilled and I ordered it immediately and am now a happy possessor of this book.

Many important details from the life of this Sufi Saint, which were like missing links, I could gather from this book:

1. About the ancestry of the saint.
2. His childhood and transition from the worldly life to that of godliness; the important incidents which took place and worked as catalysers on the way to his perfection.
3. His relation with the Maharaja of Nagpur and other members of the aristocracy.
4. An exhaustive account of his relationship with the Hindu-disciples and followers.

India is a country of spirituality. Many of its spiritual masters have transcended the narrow limits of religion, preached and practised universal humanism. It hardly mattered for them to which religion their visitors belonged – they were helped without any discrimination, because only their merit mattered not their cast or creed.

Swami Veerabhrahmendra's chief disciple was a Muslim named Sayyed. Shirdi Baba lived in a mosque and was equally worshipped by Muslims and Hindus likewise. Taj uddin Baba was not different in this matter.

As Abdul Hafeez writes in this book about a Hindu-disciple, Venkat Rao, who worked as a Railway guard. People observed him sitting near Taj uddin, although he should have left that place and left Nagpur in a train leaving for Bombay. His job demanded this. But Venkat Rao does not leave that place, because he is completely engrossed in the presence of the Baba. To the surprise of the other people he was also seen at the same time leaving in that train, which left for Bombay!

Western Occultism calls this phenomenon “bilocation” – a miracle shown many times by Tajuddin Baba on account of his supernatural powers. But the narration of Hafeez leaves one question open: Did the Saint appear in the form of Venkat Rao in the train? Or did he transfer this supernatural power to his disciple so that he could appear at two places at the same time? Spiritual masters are capable of doing both the things.

A very interesting part of this book is that it gives a glimpse into the Muslim or Sufi occultism (see page 81) and tries to explain how miracles happen. This theme requires to be elaborated if the author is planning a second edition.

From the point of view of modern Indian history this book is of immense importance. Yoga and mysticism have been not yet fully recognised driving forces behind the Indian freedom struggle.

The chapter called “Gandhi and Ali Brothers” depicts Gandhis taking the audience of Taj uddin Baba and the Baba

making two predictions – one for Gandhi and another one for the Ali Brothers. Both of them turn out to be true! I request the author to elaborate this chapter with more details and photos if possible. That would increase the value of this book hundredfold!

There are certain short comings in regard to the language. English is a foreign language. It is not always easy to chose the right preposition or the helping verb. In spite of this the reader sees the godly figure of the saint Taj uddin Baba shining behind the linguistic barbed fence of a foreign language.

This is a book to be recommended for all those who are interested in mysticism, universal love which overcomes the narrow limits of religions and for the spiritual seekers.

Dr. Vanamali Gunturu

Preface

This book “Auliya Nizamabad” and this is a

new book and which is published in the year 2021 in the English language. Please note it is a biography book about the Sufi Saints of Warangal region. In the Urdu language it is written by Ghulam Jilani Ahmed Taban and first time I am publishing this book upon its translation into the English language.

This is a small book in which the biographies of Sufi Saint masters of Nizamabad region are added and in this book there are some great achievements of these great Sufi Masters of Deccan (South India) from Nizamabad region, which is not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and these holy Sufi saints were passed away from the world many centuries years ago.

Even though this is small book but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of the holy saint and who was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small, one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam. This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal *al-Awliya* by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per

tradition and practice of Allah’s last prophet.

To write about these great Sufi saints of the Nizamabad region is not only it is difficult and but it is very hard task as they were not only great pious personalities of their time in Deccan (South India) region but they were also a great Sufi Masters in the Deccan area who struggled hard for the preaching and propagation of Islam centuries ago, so in brief among them some were Qu’tubs (highest cadre in spiritual pivot at axis) of their time in the Deccan (South India) region and who did many great endeavours for the preaching and propagation of Islam in South India and around it and there was no such personality during their time. In this book there are seven chapters are added.

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Preface

This book Muslim Saints of Nizamabad and this is a new book and this is publishing in

the year 2021 in the English language. Please note it is a biography book about the Sufi Saints of these two districts of Nizamabad and Adilabad , the details are added in brief in this book. And this is written by Mohammed Ali Khan Naqshbandi Chisti Quaderi in the Urdu language and the first time I am publishing this book in the English language in the year 2021 upon its translation in the English language.

This is a small book in which the biographies of Sufi saint masters of this region are added and in this book, there are some great achievements of these great Sufi Masters of Deccan (South India) from Nizamabad and Adilabad districts, which is not yet known to the general, persons and other persons are published in a very interesting style so for this reason, the readers will find great interest and attention in this matter.

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To write about these great Sufi saints of the Nizamabad and Adilabad districts in Telangana State is not only it is difficult and but it is a very hard task as they were not only great pious personalities of their time in the Deccan (South India) region but they were also a great Sufi Masters in the Deccan area who struggled hard for the preaching and propagation of Islam centuries ago, so in brief among them some were the highest cadre in the spiritual system of their time in the Deccan (South India) region and who did many great endeavours for the preaching and propagation of Islam in South India and around it and there was no such personality during their time. In this book there are four chapters are added.

And the first episode of the book about a brief biography of Hazrat Khaja Bande

Nawaz Gesu Daraz Gulbarga is added as for felicity in this matter.

Muslim Saints of Nizamabad

1.The brief biography of Hazrat Khaja Bande Nawaz Gesu Daraz Gulberga

The political background.

During the early 20 years of the 14th century the Khilji Kingdom of Delhi met its downfall, but actually its downfall was started at the time when Sultan Alauddin Khilji was died and he was the greatest king

and successfully administer and as well as he was a powerful ruler of the Kingdom and during his period there was peace and security of the people was available in the kingdom. He tried hard for the following reforms and he was most successful in this matter.1. Economic reforms.2. Organization of state.3. Corruption.4. Price control of the essential commodities.

Due to the above reforms and facilities and which brought the general public in the best and comfortable situation. As per saying of Hazrat Nasiruddin Chirag Dehlavi that “The general persons of the Kingdom were in a condition of great comfort and happiness.” In the year 1320 A.D. the ruler of Dabilpur Punjab’s governor Ghazi Khan proceeded towards Delhi and occupied it and declared himself as Sultan Ghyasuddin Tughlaq and after him and after five years during the year 1325 A.D. Sultan Mohammed Bin Tughlaq was crowned in the Delhi Kingdom and the great historian Ziauddin wrote about him the following details in the history book of ‘*Feroze Shahi Kings’* which are as follows. “ Allah made his personality, wonderful and

strange in the mankind due to the following reason.”1. Contrary to nature.

For the above reason the historian and learned persons could not able to understand about his above nature and his activities. He was a great learned person as well as genius Sultan, but he was taken many wrong and useless decisions which brought many bad and dangerous results in the Kingdom and for these reasons the general persons have undergone many disastrous problems and difficulties during his ruling period.

In the year 1347 A.D. Alauddin Hasan Bahaman Shah, who was Amir (governor) of the Deccan (South India) and he declared his Bahmani Kingdom in the Deccan (South India) and in this way the rule of Bahmani Kingdom was started and he made the capital of his kingdom as Gulberga. At that time in Delhi Mohammed Bin Tughlaq was died in the year 1351 A.D. and he was succeeded by Feroze Shah Tuglaq and this new Sultan immediately after his crowning started arrangement of the collection of pardon letters from the families and persons who met the injustice and great difficulties by the former Sultan Mohammed Bin

Tughlaq and put all those papers in the Sultan Mohammed Bin Tughlaq's grave in Delhi. This shows the great injustice and problems done by the Sultan Mohammed Bin Tughlaq during his period of rule due to his wrong and controversial decisions and royal orders in the kingdom.

The religious background.

During the fourteen century there was started the preaching of the following knowledges by the Sufi saints and due to their endeavours and hard tasks there was great progress in this matter.

1. Basic teachings and practical knowledge of Islam. 2. Basic teachings and practical knowledge of Sufism.

Due to the above reason the Sufi Saints of the Deccan (South India) were used to present the religion of Islam in such shape and format which is acceptable in the Indian Society and culture and so for this reason there were discussions at that time about *Zaheri* (outward) aspect of the Islamic religion and for this reason the teachings of

this aspect were adopted by Sufi Saints for their propagation work of Islam to the general persons. For the above reason the following things were in progress.1. Reading of books of Sufi Saints.2. Explanation work of the Sufi Books.3. Importance was given to the ethics.4. Teaching of Arabic language.5. The teaching of *Hadith* (traditions of Allah's prophet). 6. Exegesis of Quran.

During the above century there was great interest in learning and religious study was begun due to reaching of the theory of 'Unity of Existence 'of Sheikh Abkar Mohiuddin Ibn Arabi in India. There is also another information which is available that Fakher Uddin Iraqi who died in the year 1289 A.D. and who has also spread the above thoughts of Ibn Arabi in India. Till the crowning of Feroze Shah not only the books of Ibin Arabi were reached in India, but there was progress of discussions in this matter and also there was an explanation of his works. There were discussions of the above works in the letters of learned persons in India. Due to slogan (Nara) of '*Anal Haq*' ('I am the Truth') there was *Fatwa* (a religious

proclamation) of Feroze Shah for the death penalty. Due to giving much importance of Islamic law and Islamic *Fiqah* (Islamic Jurisprudence) and for this reason, Ibn Arabi was becoming famous and well known as Abu Hanifa Thani.

Brief biography.

During the above period Hazrat Khaja Bande Nawaz Gesu Daraz was born on 4th Rajab 721 Hegira. In Delhi. Syed Muhammad Hussaini, commonly known as Hazrat Khaja Banda Nawaz Gesu Daraz, Shahbaz, Buland Pervaz, Muharram Razwa Niaz (July 13, 1321 -November 1, 1422), was a famous Sufi saint from India of the Chishti Order, who advocated understanding, tolerance and harmony among various religious groups. As per reference of Syed Ashraf Jahangir Samnani, Khaja Sahib belongs to *Sadat* (descendant of the prophet's family) family of Khurasan and those *Sadat* family members were well known and famous as Gesu Daraz. Khaja Bande Nawaz Gesu Daraz was a Murid (disciple) of the noted Sufi saint of Delhi,

Hazrat Nasiruddin Chiragh Dehlavi. After the death of Chiragh Dehlavi, Gesu Daraz took on the mantle of the successor (*Khalifa*). When he moved to Daulatabad around 1398 A.D. owing to the attack of Timur on Delhi, he took the Chishti Order to South India. He finally settled down in Gulbarga, at the invitation of Bahaman Sultan, Taj ud-Din Firuz Shah. Banda Nawaz was born to Syed Muhammad Hussaini in Delhi in 1321 A.D. At the age of four, his family shifted to Daulatabad in Deccan (now in Maharashtra). In 1397 A.D. he went to Gulbarga, Deccan (presently in Karnataka) at the invitation of Sultan Taj ud-Din Firuz Shah.

At the age of fifteen, he returned to Delhi for his education and training by Nasiruddin Chiragh Dehlavi. He was also a very enthusiastic student of Hazrat Kethli, Hazrat Tajuddin Bahadur and Qazi Abdul Muqtadir. After teaching at various places such as Delhi, Mewath, Gwalior, Chander, Aircha, Chatra, Chanderi, Miandhar, Baroda, Khambayat and Gulbarga in 1397 A.D. and died in Gulbarga in the year November 1422 A.D. His name as well as patronymic was Abul-Fatah and Gesu Daraz was his title.

Among the scholars and theologians he was Sheikh Abul-Fatah Sadruddin Muhammad Dehlavi but people called him Khaja Banda Nawaz Gesu Daraaz.

Khaja Sahib had a good nature of taking care and comfort of the other persons instead of himself and whatever presented to him by any person then he will use to distribute the same to other needy and poor persons immediately and for this reason his teacher Nasiruddin Chirag Dehlavi was awarded him the title as '*Gesu Daraz'*. Sultan Muhammad bin Tughlaq once transferred his capital to Daulatabad (Devgiri) and along with Bande Bawaz went many scholars, theologians, and mystics. His parents also migrated to the place. He was four years old at the time and Malik-ul-Umar Hazrat Syed Ibrahim Mustafa, his maternal uncle, was the governor of Daulatabad. When Sultan Mohammed Bin Tughlaq was ordered for the shifting of his capital from Delhi to Doulatabad then Khaja Saheb came to Doulatabad along with his parents. His father Syed Yousuf Hussaini alias Raju Khattal died in the year 1330 A.D. After five years Khaja Saheb came back to Delhi along with his mother and brother.

In the year 1336 A.D. Khaja Saheb and his brother became disciples of Nasiruddin Chirag Dehlavi and Khaja Saheb got caliphate from him in the year 1336 Hegira and during this year Nasiruddin Chirag Dehlavi died on 18th Ramazan. Three days after the death of his great Sufi master Nasirddin Chirag Dehlavi, Khaja Saheb was became special caretaker of the shrine of Nasiruddin Chirag Delhavi.

In Delhi.

On the death of his father, his mother grew angry with his brother, and he returned to Delhi. He was fifteen years old at that time. He had heard a lot about Hazrat Nizamuddin Auliya and Hazrat Nasiruddin Roshan Chiragh Dehlavi from his father and maternal grandfather and so his devotion grow with them. One day he went to prayer in the Jama-Majid of Sultan Qutubuddin, there he saw Hazrat Sheikh Nasiruddin Mahmud Chiragh Dehlavi and pledged obedience to him in 16, Rajab. Under the guidance of Hazrat Nasiruddin Chiragh Dehlavi he engaged himself in prayers and meditation and so much enjoyed them that lie forbade studies and requested his teacher to allow

him to do so. Hazrat Nasiruddin denied him permission and instructed him to study with attention *Usool-e-Bizoori, Risals Shamsia, Kashaf, Misbah* so he restarted the studies under the guidance of renowned teachers.

Title Gesu-Daraaz.

One day Khaja Sahib with other disciples lifted the palanquin bearing Hazrat Nasiruddin. His long hair stuck into the foot of the palanquin (Palki) and pained him severely, but he did not disentangle them for love and respect to the teacher. When Hazrat Nasiruddin learned of the episode, he was overjoyed and recited the Persian couplet:

"Har ki Murid Syed Gesu Daraaz shud Vallah khilaf-e-nest ki Uoo ishq baaz shud." ("Syed Gesu Daraaz has pledged his obedience; there is nothing wrong in it because he has deeply fallen in love.")

He thus gained the title "*Gesu-Daraaz".*

For a period of 40 years he was busy in Delhi for the preaching and teaching work of Islam . As per his mother’s instruction he was married at the age of 40 years. The details of

his sons and daughters are mentioned as follows.1. Two sons. 2. Three daughters. On 11th November 1398 A.D. he was migrated to Doulatabad from Delhi along with his family members and parents and at that time Khaja Sahib was 80 years old and from Bahdurpur, Gwalior, Bahandir, Chanderi, Baroda, Sultanpur, Khambait, Khaja Sahib and his family members were reached to Doulatabad.

During the above long journey of many days, many thousand his devotees welcomed and greeted him on his way in the above old Indian cities. As per records of history, it is clear that Khaja Sahib was advised his disciples for his final resting place in Doulatabad near his father's grave, but due to the invitation of Sultan Feroze Shah Bahmani to visit Gulberga city so Khaja Sahib left from Doulatabad and reached Gulberga city. In the year 1400 A.D. he was arrived in the land of Gulberga. His shrine is located in the western side of the Gulberga fort in which he had spent some time there, but due to some difference with the Sultan he left that place and shifted to the present area where his tomb is situated.

Khaja Sahib was busy in Gulberga city for a period of 22 years in the preaching and teaching work as well, writing of Islamic books and he was died on 16th Ziqad in the year 825 Hegira. He advised his disciples to bury him in the city of Khuldabad but due to some un-known reason he was buried in Gulberga city.

Works.

Khaja Sahib authored many books, so in this matter, it is not confirmed how many books he has authored. As per history records he has written total 105 books. As per reference in book '*Alkwaraq'* that he has written 125 books. In the book '*Sair Mohammed'* it is mentioned 36 books and in the book of '*Tariq Habibi'* 45 books are mentioned. He has written many books and in which he has discussed the following subjects in them.1. Knowledge of exegesis of Quran.2. Traditions of Allah's last prophet.3. *Fiqah* (Islamic Jurisprudence).4. Kalam (speech).5. Sufism.

6. Poetry.

Band Nawaz authored about 195 books in Arabic, Persian and Urdu. His *magnum opus*,

Tafseer Multaqat, was compiled into one book very recently. He also composed a book on the Prophet of Islam titled '*Miraj-al Ashiqin'* for the instruction of the masses in Deccani, a South Indian branch of the Urdu language. He was the first Sufi to use this vernacular which was elaborated upon by many other Sufi saints of South India in later centuries. He wrote many treatises on the works on Ibn Arabi and Suhrawardi, which made the works of these scholars accessible to Indian scholars and played a major role in influencing later mystical thought. Other books authored are '*Qaseeda Amali'* and '*Adaab-al-Mureedein*.'

Books.

Tafseer-e-Qu'rane-e-Majeed
Multaqit
Havashi Kashaf
Shairah-e-Mashareq
Shairah Fiqah-e-Akbar
Shairah Adab-Ul-Murideen
Shairah Ta-arruf
Risala Sirat-Ul-Nabi
Tarjuma Mashareq
Ma-Arif
Tarjuma Awarif

Sharah Fasoosul Hukm
Tarjuma Risala Qerya
Hawa Asahi Quwwat-ul-Qalb

In addition to above subjects, he was much interested in the poetry and in which he has explained the subjects and matters of Irfani (intimate knowledge of Allah) and Natiya (encomium on the holy prophet).

Teachings.

In his teaching there was much importance for the following.

1. *Peer* (religious Teacher.) 2. *Murid* (disciple).

His sayings.

"The disciple can observe *Nazara* (view) of Allah in the heart of his *Peer* (spiritual master) and the Peer can see him in the heart of his Murid (disciple) and about this relation Khaja Sahib has explained further details that the sun's reflection is very clear in the water but such direct reflection on the wall is not available. So the *Peer* (spiritual master) is like water and the wall is like Murid (disciple) and if the wall is kept near the water then the sun's reflection will be there on the wall due to the nearness of the

water.” Khaja Sahib has given much importance to the following things.1. *Tazkia Nafas* (purification of mind). 2. *Tawajha Nam* (attention).He explained *Tazkia Nafas* (purification of mind) can be had by the decrease of the following four things.1. Less eating.2. Less talking.3. Less sleeping. 4. Less contacts.

Tawaja Nam (attention) will be free everything from the heart which will belongs to Ghair Khuda (other than Allah). Khaja Saheb says M*araqaba* (meditation.) is the source of the knowledge and it is also source to reach towards the goal. He explained the literal meaning of *Maraqaba* (meditation.) is like *Sawari* (riding) on the camel to reach towards his friend. And its Istalahi (secondary) meaning is the presence of one person before his friend and to keep good hope of the meeting with his friend.

The theory of love.

The theory about the love of Allah is the basis of Khaja Sahib’s teachings. The further explanation on this matter is as follows. “The reason of creation (Takhliq) and its secret is love and knowledge of Allah and If there will be no love then the sky will not revolve. If

there will be no love, then there will be no uproar in the rivers. If there will be no love , then there will be no rain fall. If there will be no love, then there will be no growth of verdew (Sabza). If there will be no love ,then there will be no large number of animals. If there will be no love, then there will be no status of eloquence. If there will be no love, then nobody will worship Allah. If there will be no love, then nobody will watch the grace of Allah."

The Urs (death anniversary).

The basis of the ceremony of Urs is taken from the Quran. There is one chapter number 19 in the name of Mariam in the holy Quran and its verse 15 is about prophet Yahiya (A.S.) and its translation is as follows. "15. So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again) "

In the light of the above verse there is an importance of following three days.1.Birth.2.Death.3.Day of judgement. The Allah's last prophet has arranged a charity (Sadqa) upon the death of his uncle Syedna Hamza on the following days. 1.3rd day.2.7th day.3.40th day.4.6th month.5.One year. Allah's

last prophet used to visit the graves of martyrs of Uhud mountain in Madina city every year and there he used to recite Fateha (Al-Fatiha the Opening verse of the holy Quran) and pray for them. As per above mentioned verse and as per the above tradition of Allah's last prophet it is proved that the following days are very important. So the ceremony of Urs (death anniversary) is also important for the above reason only. 1.Death. 2.Day of judgement.

Quotes.

If a Salik prays or meditates for fame, he is an atheist.

If one prays or meditates out of fear, he is a cheater and a hypocrite.

So long as a man disengages himself from all the worldly things, so
he should not step into the road of misconduct.

Divide the night into three parts: in the first part say Darud (blessing on the last prophet of Allah) and recitation; in the second part to have sleep and in the third part recitation the names of Allah and to be busy in meditation.The Salik should be

careful about the food and so it should be legitimate.

The Salik should be abstain from the company of the worldly people.

In Gulbarga City.

Having lived for over forty years in Delhi, he moved to Gulbarga in

the age of around 76. Firoz Shah Bahmani ruled over the Deccan

during this period. He gave him much respect. For a long time he was

engaged in religious discourses, sermons, and spiritual training of the

people.

Death.

Band Nawaz attained an age of 101 years, died on 16 Ziqa'ad 825 Hegira in Gulbarga city and was buried there. His tomb is a place of Ziyaarat (visit).

Mausoleum.

As per history records it is well known and famous that the construction of Khaja Sahib's mausoleum was started by Sultan Ahmed Shah Wali Bahmani and when the construction was completed, his grandson Syed Khubullah Hussaini has arranged Jhela (flower bouquet) on the Kalas (spire pinnacle) of the mausoleum due to his joy and happiness on the occasion. By chance the Urs (death anniversary) was due after one month from the above occasion, so it became a tradition in the shrine for the arrangement of the Jhela ceremony (flower bouquet) which will organize one month before the Urs (death anniversary). Khaja Sahib's mausoleum in Gulberga city which is famous

even today for the fulfillment of desires and wishes of the persons who visit his mausoleum there.

The Urs (death anniversary).

People from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary) which takes place on the 15, 16 and 17 days of Zul-Qa`dah of Muslim calendar at the famous Band Nawaz shrine (Dargah) in Gulbarga every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Conclusion.

To write about this great Sufi saint and great author is not only it is difficult and but

it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region.

For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

Life and Teachings of Hazrat Syed Mohammed Hussaini Gesu Daraz Bande Nawaz in Urdu By Dr. Syed Shah Gesu Daraz Qusru Hussaini published in 'Siasat Urdu daily' Hyderabad dated 2nd October 2012.

Translated by Hafeez Anwar Translator ' Muslim Saints and Mystics' (Tadhikaratal Awliya)

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2. The brief biography of Hazrat Syed Sadullah Hussaini Qaderi Saheb Bada Phad Nizamabad

The grave of Hazrat Syed Sadullah Hussaini Quaderi Saheb Bada Phad Nizamabad

Hazrat Syed Ahmed Quaderi alias Syed Sadullah Hussaini Quaderi's holy grave is located in Jalalpur estate's desolate jungle

area on a big mountain and for this reason the general persons called him as Sahib of Bade Phad. The persons of devotion, who vow used to visit his mausoleum from far away places along with family members and children and spend huge expenses and come there in the jungle and in the wilderness area without any fear and danger there and they stay there for 2-4 days and perform their vow and offering and return back from there. Except rainy season daily many thousand persons used to visit the mausoleum and sacrifice many hundred goats there. There they will be performing their offering ceremonies with much devotion on the large scale.

It is said that he is most majestic personality and his spiritual powers and miracles are many which are in observation of the persons day and night there. Among his devotees there is a large number of non-Muslims than the number of Muslim devotees and who perform their offerings with very much devotion. Mohammed Aminuddin who was vice president of the Estate of Balkonda in the year 1262 Heigra and who was written

in his one verse in which he have mentioned many of his great qualities.

Hazrat Syed Sadullah Hussaini was a great holy person of Allah and he was God fearing and very pious person of his time. He was posted as an agent of the Estate Owner of Balkonda village. It was said that in those times there was no rainfall for the period of 2-3 years and for this reason there was prevailed severe drought condition in Balkonda village and all populations were facing difficulties and problems due to this reason. He showed his good character in such condition and for a period of two years he did not collect land revenue from the villagers and he was used to engage in the service of the mankind always. The Estate Owner was started atrocities for the collection of land revenue and at last he sent a group of Arab guardsmen for the collection of the land revenue in Balkonda village. Upon hearing this news he left alone from Balkonda in the night and began to stay in the jungle area and in the wilderness. It is right that the friend of the generous persons is Allah. Even the people searched for him

very much, but they were not successful to find him in the jungle area.

100 years ago on this place there was no such population, ways and roads were there and there was a dense jungle of Jalalpur which was famous for the forest and dangerous animals. And so its name was becoming famous as Khuni Jalalpur. In that jungle there is a mountain and which has seven categories in it and he went to the top peak and he was hidden there and due to his spiritual powers one milk selling woman due to her devotion used to supply him milk daily secretly on his mountain resort. In this way a long period of time was passed away and one day that woman has informed him that some persons came there in his search. Upon hearing this news he was entered into the earth in the living condition. His milk supplier woman also taken protection with him there. Syed Ismail Zabihullah Shah Chisti caliph of the Hazrat Watan Sahib who also mentioned this tradition that he was a pious personality and who left from Balkonda and went to Jalalpur and he was populated that area which will be available till the day of judgment.

His great miracle is that in this dangerous jungle many million people will get felicity by entering into the jungle area without any fear and danger here.

The (Urs) death anniversary usually will commence for six days with sandal ceremony and in Jalalpur on 11th -16 Rajjab of the Muslim calender every year. The Urs (death anniversary) ceremony is being performed by the trustee of the shrine every year in the best possible manner in the comfort and best service to the visitors of the shrine.

Reference book :

“Tadhkira Mubarak Syed Sadullah Hussaini Quadri Bada Phad”

By Mohammed Ali Khan Naqshbandi Chisti Quadri.

Translated by
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3. The brief biography of Hadrat Bahlool Shah Saheb Nizamabad

He was born in the family of the learned persons in, Nizamabad in the year 1301 A.H., and he was connected with the shrine of Hadrat Asadullah Hussaini which is located on the backside of the fort in Nizamabad. His

name is well known as Hadrat Bahlool Shah Tabqati Al-Quaderi. His father Hadrat Madni Shah and who was also the famous holy person of his time.

His early education was completed under guidance of his father. After that he was getting an education from different teachers in Persian, Arabic, poetry and moral science and Sufisim. At the age of 20 years he was became picture of Taqwa (fear of Allah), cleanliness and a life of mysticism.

His life was very simple person and such that if he would mingle among the people, then he could not be recognized among them. He used to wear very simple and ordinary type of dress. As per the tradition of the last prophet of Allah, he used to wear turban on his head and use staff in his hand and having a beard on his face and used to keep garment comprising of one sheet on his shoulder. He was working as a teacher in the government school. But later he left his job in the teaching and training as well as education of the general and special persons and for the advices and preaching. He was joined in the service of the leader (Imam) of one mosque. Also, his source of the income was from

agriculture. He was pledged to Hadrat Amiruddin (R.A.) and after that he was awarded saintly dress and caliphate after hard endeavours and mystical exercises.

He was holy person and who wrote many books for the teaching and training of the persons of Ahle Sunnat Jamat (orthodox Muslim) and the names of the some books are mentioned as follows.

- Tuhfa Bahlool
- Diwan Bahlool
- Nerang Bahlool
- Maqasid Bahlool
- Murakabat Bahlool
- Wazaif Bahlool
- Tariq Hussaini
- Diwan Mujahid

He said about touhid (unity of Allah) “ He is there in the manifest and innermost. He is first and He is the last.Saying Allah, Allah is the food of the special persons. The personality of Allah is firm and permanent and all the world is mortal.” About the last prophet of Allah, he said “ Even though all prophets of Allah were pre-eminent and

superior, but the last prophet is matchless among all of the them."

He left the mortal world on 13th Shaban in the year 1374 A.H. at Nizamabad and his grave is situated on the mountain of the shrine of Hadrat Syed Shah Aman Allah Hussaini.

His grave is in, Nizamabad, which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there.

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4.A brief biography of Hazrat Sufi Hussain Ali Shah Qadri, Shuttari Saheb, Sufinagar Nirmal

The mausoleum of Hazrat Sufi Hussain Ali Shah Qadri, Shuttari, Saheb Sufinagar Nirmal

In the praise of Hazrat Sufi Hussain Ali Shah Qadri, Shuttari

Oh Shah you are ruler in the Nirmal for a long time
So for this reason, there is a much rush at your place
Hafeez, who has been a devotee since childhood time
But he later went to Hyderabad and was settled there
So this reason, his devotion, is much more and extra
Oh Shah helps Hafeez and all who visit your shrine
You are linked with Bijapur and a disciple from there
Shah of the Nirmal kindly not ignore Hafeez and all
All people are visiting your place from far and near
For the sake of the Shah of Madina help all persons

As Hafeez has written many books on amazon.com
He needs your details for publication of your book
Hafeez request you to leave your area and visit again
He reminds in your court for his and others wishes
As he could not find your details so manage to write
This brief article of your golden life of the teaching

By Hafeez Anwar
Email hafeezanwar@yahoo.com
Hyderabad, India.

Three Muslim Saints of Nirmal District

6.In praise of Hazrat Shah Haq Riyaz Sahib

Mausoleum of Hazrat Nizamuddin Auliya in Delhi

Shah you arrived 700 years earlier in Nirmal City.
Islam has advanced in Nirmal as a result of your efforts.
You have done a lot of service in the old city of Nirmal
Your services are known in Deccan and in other places.
Oh Shah of Nirmal, Hafeez has visited your famous place
Hafeez was living near your place for a number of years.
Hafeez is your slave in your big court of justice in Nirmal.

So do not return him or others empty from your court.
Hafeez is attempting to search your book and he found it
So everything can be successful with your kind assistance
Shah of Nirmal, so favour not only Hafeez but also others.
As your place has been famous for kind help since long

A brief biography of Hazrat Shah Haq Riyaz Sahib

Hazrat Shah Haq Riyaz’s grave is situated on the south-eastern side in the famous locality of Nirmal, well known Khasba and surrounded by walls on all sides. The inside area is very large and wide. In which there are some more graves, there and Shah Saheb's grave is located in Choukhandi (In Hindi and Urdu, "Choukhandi" roughly translates to "four-cornered", "four-sided", or "four-storeyed"). The term originates from the Hindi words chau (four) and khand or khandi (corner or section). It is primarily

used to describe specific types of four-sided, elevated architectural structures which are like platform.It is seven hundred years old. The compound is well into a permanent-type condition.
The devotees still used to come for visiting and recitation of verse Fatha on the grave of the Shah on a regular basis.

7.**Hazrat Shaikh Sahib Wali Nirmal**

Shah Wali is among the old saints of the Nirmal area
His details are found in the Nirmal history book
Due to his endeavors and sacrifices Nirmal is shining
His grand tomb is the symbol of his old mausoleum

His details were mentioned earlier, but now

we herewith submit his supernatural powers or miracles as follows.
The land of Nirmal, holy saints came here, and were settled down in this area. Among them is Shaikh Sahib Wali, whose tomb is situated in Shaikh Saheb Pet in the middle of the Nirmal city area.
The mausoleum is in reality a perfect and strong tomb. And upon it is found a brass conical

Hazrat Shaikh Saheb Wali, a Darwish-type personality of holiness, arrived in Nirmal 600 years ago.Hazrat used to be engaged day and night in the worship of Allah.
It is said Hazrat used to work first with one contractor on the Godavari River. His miracles are mentioned as follows.
1.People have seen him usually praying on the surface of the river water,
2.Hazrat was an employee of the contractor of Godavari river, and his work allowed him to collect travel fees in the bamboo boat crossing the Godavari River by passengers. In those days there was no bridge over the Godavari River like these days. 30 people used to cross the Godavari River in bamboo pieces, big baskets at a time. Animal skin was

found on it. The sailors used to take a big basket with help from sails from one side of the river to another side of the river. Those who sit and travel in that big basket used to pay a travel fees in this matter. Hazrat Shaikh Saheb Wali did not collect the travel fees from the poor and needy persons. And used to give permission to cross the river on the journey.
This complaint reached the contractor, and he was asked about the amount of the travelers details to him. So for this Shaikh Sahib Hazrat, by lifting the Mat, shown him all amounts of the travelling fees to the contractor to the full extent of each and every penny in this matter. So the contractor was surprised on this matter.
Upon this event, Hazrat Shaikh Saheb Wali left his job from Godavari river place and came to the Nirmal area and settled down there.
3.The third miracle is that Hazrat Shaikh Sahib used to go through Nagpur Road on a daily basis to Mahboob Ghat. And from there, was started mountain range of the Shesdair Parabat and Hazrat used to always go there and which is six miles away from Nirmal and

which is a down-level area of Mahboob Ghat mountain and which presents beautiful scenes and a lovely atmosphere. And what was his place of worship there.
In those days it was very difficult and hard to pass that way. As there were thick forests in which one could find wild animals.
Even now, the travelers from Nirmal to Adilabad can see wild animals in the above jungle area. Many people have seen Hazrat with the tiger in the above jungle area many times.
One day by chance at Mahboob Ghat, which is now called Shaikh Sahib's Laddie, a tiger martyred Shaikh Sahib. And where his chilla is located (the chillas are spaces in honor of the great Sufi saint of the Qadiriah order of dervishes, Sheikh Abdul Qadir Jilani [also Gilani], who was born in 1078 AD, a venerable figure for Muslims, especially in Central Asia and South Asia).

The news of the death of Hazrat reached all places like electricity. There was a wave of grief and sadness among his devotees in this matter. People came from long-distance areas to the place of demise of Shaikh Saheb Wali.

Important event: The people of Waddur village in Boath taluk want to take away the dead body of Hazrat to their place only. The people of the Nirmal want to take the dead body of Hazrat to their place. From this struggle there arises a matter of great dispute and disturbance. And one day passed for this reason.
On the next day there came one holy person, and he settled the dispute in the following way.
He said that he had a dream last night, and he saw Hazrat, who was telling him not to fight in this matter and take the dead body by those persons who can lift it by their hands. And for it there was lift draw in the name of Waddur Village. But they could not lift the dead body of Hazrat by themselves. When it was the turn of the people of Nirmal, they were able to lift the dead body of the Hazrat easily by their hands.
The people of Nirmal took the dead body of Hazrat by way of the Dengapur water tank bund, which goes into the dark forest to the water tank of Bengal. They followed the route to the bringing of the dead body of Hazrat to Nirmal. And nowadays, for the sandal of the

Urs anniversary of the Hazrat, adopt the above route and make a halt at the above places, which were mentioned as above in this matter. At these places, Chillas were made (the Chillas are spaces in honor of the great Sufi saint of Qadiriah order of dervishes, Sheikh Abdul Qadir Jilani [also Gilani], who was born in 1078 AD, a venerable figure for Muslims, especially in Central Asia and South Asia) at these places.
Shrine building: Hazrat's shrine building is located at a height of 30 or 40 feet, and opposite it there is a wide courtyard. And in the backside there is found cemetary.In the court yard there is found a drum and at the western side of the shrine building there is a small but strong building of mosque is found and in which five prayers are performed on a regular basis.
Sandal ceremony: The Sandal ceremony takes place each and every year on the 9th Rajjab. It will leave at 10.00'clock from the shrine building, and it will reach by 12.00 clock in the Gandhi bazaar in Nirmal.Then it will follow the way of Nagpur Road and reached Laddi on Mahboot Ghat at 2 o'clock in the afternoon.

As on the way procession of sandal will stop. It will stay at Luddi place from 2’0 clock till 5’0 clock.There will be found many thousand devotees, cars, bicycles, bullock carts and walkers who will gather in such number that gathering will become huge in this matter.And where people who carry lamps of their a heartfelt wish on their heads and in this matter there will be evening from morning time.

They also celebrate offerings and place flowers on the sandal (The "sandal ceremony" translates in English to Sandal Procession or Sandal Ritual (derived from the Urdu/Hindi term Sandal). It is an anointing ritual where sandalwood paste is prepared, carried in a grand procession and used to anoint the tomb of a Sufi saint during their Urs (annual death anniversary.

Then sandal leaves from there from deep forest area and it will reach on the bund of the water tank of Dengapur where there is located Chilla at 4.00 night time and there will be gathering of many thousand people with heart felt wishes lamps on water tank of the Bengal.

At night time there will be a scene of the heart felt wishes lamps in the water tank of Bengal. It will be the scene of brightness of lamps in the water and it will present a strange condition and scene.Some people engage in recitation of verse Fatha and others will be engaged in listening to Qawwali (Qawwali is a form of Sufi devotional music originating from South Asia, designed to induce mystical ecstasy. Performed by a group (or humnawa) featuring a lead singer and rhythmic hand-clapping, it blends poetry and melody to bring listeners closer to the divine.) singing programs. Some people will be purchase and give toys to their children. Others will buy sweets there and some other place there will be distribution of malida (In English, malida (or maleeda) is a traditional sweet dessert made by crumbling flatbread (like roti or paratha) and stir-frying the crumbs with ghee (clarified butter), sugar or jaggery, and nuts) children make cry for asking to give them this thing.

Some children will sit and enjoy play wheels there.Some other people watch and busy in watching the sports and physical

excercise.There are many tea stalls ready with hot tea.There are so many stalls of flower merchants.In short each and every body busy and engaged in the huge Urs gathering.At the 4.00’o clock sandal ready to carry on the camel so that the visitors upon reaching of the shrine building can perform Fajar prayer in the mosque attached to the tomb of the Shaikh Shah Wali.
Every year when there will be started 10th Rajjab date and then through out of the night Urs celebration will be there.Before two or four days there will be fixed stalls near the tomb area in which all kinds of items will be available to the visitors.There will be huge rush of men, women and as well as children will be participated in large number in the urs anniversary.There is not only Muslims but also Hindus who participate without any discrimination of the religion and caste in this matter. And from which there will be find cooperation and unity and as well as brotherhood among the above two communities at this place.
The people will be busy throughout the night in recitation Fatha, Qawalli listening programs. And other programs of Milab Nabi

it means birthday programs of the prophet.There will be arrangement of full lighting upon the shrine building. In short Urs and sandal ceremonies are joint functions of the Muslims and Hindus communities together in this matter.

On 11th Rajjab is also celebration second lighting ceremony on the shrine building. And which will teach a lesson of cooperation and unity of the above both communities. In the olden days there will be two days holidays for offices and schools for Sandal and Urs celebrations. Now a days there will be not declared local holidays to the schools and offices but upon taking attendance students will be allowed to leave the schools. It is will be better if there will be declared local holiday in Nirmal place like other areas where there will be declared local holidays on the occasion of Urs occasions.

8.A brief biography of Hazrat Sufi Hussain Shah Qadri Saheb Sufinagar Nirmal

Genealogical link: He was from the City of Nagpur. He was linked with the Sufi order of Qaderia, Shuttaria, and Qalanderia as well as Sarmadi. And belongs to Hazrat Hashim Peer Dargah Bijapur.

A search of the spiritual master: In the search of the Sufi master he was went into the shrine building of Hazrat Khwaja Moinuddin Chisti of Ajmer and he has performed the forty Chillas (Chilla is a spiritual practice of penance and solitude in Sufism known mostly in Indian and Persian traditions. In this ritual a mendicant or ascetic attempts to remain seated in a circle practicing meditation techniques without food for 40 days and nights in imitation of the Arba'een. The word Chilla is derived from the Persian word chehel "forty". Chilla is commonly performed in a solitary cell called a chilla-khana.) of the oppression in this matter and for this, he has stayed in the Auliya Masjid (mosque) Ajmer and its details are added as follows.

Aulia Masjid Ajmer

This is the first place where Khwaja Gharib Nawaz stayed and performed namaz and immobilized the raja's camel.

This was the first place, where Khawaja Baba stayed for few days upon his arrival to Ajmer Sharif, now this place is turned into mosque, called Aulia Masjid.

Built by Khan Bahadur Chaudhri Mohammed Bukhsh of Katihar in 1851 A. D. at the sacred place where Khwaja Saheb offered prayers for the first time.

The place where Khawaja Sahib stayed for a few days, when he came to Ajmer for the first time, has now been turned into a mosque called Aulia Masjid. It is made of white marble. Devotees use it only for recitation of Holy Quran and thanks giving prayers.

Aulia Masjid: Aulia Masjid was built at a short distance from Ahata-e-Chambeli and Masjid Sandal Khana in the east. It was built at the place where Khawaja Sahib had offered prayers.

Where he has seen the sight of the Shaikh of time Khaja Gharib Nawaz in the dream and he has received glad tidings and information that his entrusted thing is available in the shrine building of the Hazrat Hashim Pir Dastagir in Bijapur and he was instructed to go there and get it from Bijapur.

So for this reason he went to Bijapur in this matter. At that time Hazrat Syed Shah Abadalla Husseini Qadri Shutari who was caliph and caretaker of Dargah (shrine) of Hazrat Hashim Peer and where he was undergone many endeavours and trails as well as he has completed hard tasks in this matter and he has obtained comprehensive knowledge of the unity of God. For his trails, he has been asked to sit on the hot furnace of lime in the Bijapur. After pledge on his hand, he was given instruction in this matter to go the shrine of Hazrat Syed Shah Abdalla Hussaini in Nagora Sharif, and at that place, he was completed the following.

1.Stages of mysticism 2.secrets 3. Endeavours 4. Daily recitals

After his teaching and training, he was instructed in the shrine of Nagora Sharif were there his fellow disciple was Hazrat Tajuddin Baba of Nagpur and he was received instruction to go and engage in the mission work of Islam for teaching by sitting at the bank of the river Godavari and this area is near Nirmal which was in the forest full of the wild animals at that time and it was away from area habitation of the Nirmal town. So in this way Sufi Saheb who was given instruction from his spiritual master to go his place of final destination as well as Hazrat Baba Tajuddin who was instructed to go Nagpur for the Islamic mission work of teaching preaching in this matter.

The link of my two books is as follows and which you can read and as well as you can hear.

1.**Biography Hazrat Hashim Peer Bijapur**

BY MOHAMMED A. HAFEEZ .B.COM.

https://archive.org/details/335GingerConverted/page/n85/mode/2up**g**

2.Biography Hazrat BabaTajuddin Napur

BY MOHAMMED A. HAFEEZ .B.COM.

https://en.calameo.com/read/00030938209562cf32892

So he has become a disciple of Hazrat of Syed Shah Abdalla Hasan custodian of the shrine of Hazrat Hashim Peer Dastagir. He was the well-known disciple and caliph of the famous shrine of Hashim Pir Dastagir. He was able to become disciple after undergoing my hard endeavor and trials in this matter. He was well known for comprehensive knowledge of the unity of God.

Upon obtaining the instruction of his spiritual master he has left Bijapur and went towards Nagora and Nagpur and so many other places for the work of teaching and preaching of the Islamic mission work and at last he has reached his final destination at the bank of Godavari river near Nirmal. At

last at the age of 85 years, he left this mortal world.

The Urs (death anniversary): The annual Urs' death anniversary ceremony will be celebrated yearly on the15th, 16th, and 17th Zill Haj of the Islamic calendar.

People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 15, 16, and 17 days of Zil-hajj of Muslim calendar at the famous Sufi Hussain shrine (Dargah) in Nirmal every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Conclusion: To write about this great Sufi saint and great personality is not only it is difficult and but it is a very hard task as he was not only a great pious personality of his time in the area of the Nirmal district but he was also a great Sufi master who did so many endeavours and hard tasks so, in brief, he was the Sufi master of his time in the Nirmal region. So, for this reason, his disciples and caliphs are still found in Telengana State, Andhra Pradesh, Karnataka, and Maharastra

and in many other places in all over India and abroad.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

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5.A brief biography of Hazrat Rajan Shah Wali Saheb Adilabad

Mausoleum of Hazrat Baba Rajan Shah Wali Adilabad

Genealogical link: His genealogical link and biographical details are not found even

after research work and in the books. As he was arrived in Adilabad from Samarqand region of the Bukhara before seven centuries ago. So his actual native place is not traceable in the books and historical record due to the passing of the time of the seven centuries. He was from the area of the Samarqand which is in the area of Bukhara and also it is not sure and confirmed in this matter.

A research record: As per research record and history information he has arrived in Adilabad 700 years before and his travel and journey route is as follows.

He was started his journey from Samarqand from the Bukhara region to India and he was reached to Delhi city from there he came to Hyderabad and from Hyderabad, he has reached to Adilabad via the route of the Utnoor. So in this way, he has arrived in Adilabad 700 years before and he was settled down in the village Turkal Chanda which is about ten kilometers of Adilabad, and Chanda village is a small village and situated at the bank of the small river. The village Chanda is habituated on the higher level and the grave of Hazrat Rajan Shah

Wali is at the bank side of the river in the lower level and its nearby area the old mosque and other monuments related to Hazrat Rajan Shah Wali are still found.

Name and title: His real name is Syed Siraj Uddin Auliya and but his title is well known and famous as Bagh Sawar (tiger rider). He was becoming famous and well known not with his real name but his title of the Bagh Sawar (tiger rider).

His arrival in Chanda and his first prayer: When he has arrived in Chanda Sharif then his age was 22 years old and he was young and in his life period of prime vigor and youth. When arrived in the land of Chanda Sharif then there was the prevailing time of the Asar prayer so he has performed his first prayer on the land of the Chanda Sharif. After settling down in the place of Chanda Sharif he was made one small house for his staying at his new final destination of the Chanda in Adilabad district and in the small house, he began living there.

First great miracle: Even though he had done many miracles during his life in the Chanda but we are mentioning in the brief

article some of them only which are traceable on the pages of the history.

One day he was in his house and which was in a thick forest area in which there were many wild animals. There were found many tigers and cheetahs in the jungle area and their roar which will be heard there in the day as well in the night time. After living some days in Chanda one day he has heard roaring of the tiger before his house. Upon hearing the roaring of the tiger he was coming out of his house. And he was seen there one tiger who was standing and roaring before his house. It is said that the holy persons of Allah who did not afraid of wild animals or other things in this matter. As they were afraid with Allah only who is the creator of all things. And those who did not afraid of Allah then, in that case, they will afraid of wild animals and all other things in this matter. So he was told the tiger that “ He has come there as per the order of the last prophet of Allah and as he has a connection with the prophet and he has true slavery, and who was holding the edge of the shirt of the holy last prophet of Allah. So such same

dealing which was happened with Hazrat Syed Siraj Uddin Auliya. Shah Rajan has told the tiger" Oh Abul Haris (tiger’s title) I have come here to the remembrance of Allah and prayer call of Allah, to get the connection of the mankind with the creator. But you are making me afraid in this matter.” So by this, it is known that those who are friends of Allah and from them even animals are afraid.It is said that those who have enmity with friends of Allah so in this matter it can be said that they are the lowest than animals for this reason. By saying this Hazrat Siraj Uddin did not afraid of the tiger and he has caught the ears of the tiger so for this reason tiger which shrank like a cat and he was sat there in sincerity and till his life tiger was done service always. For this reason, Hazrat Sirjauddin was becoming well known and famous as Bagh Sawar (tiger rider) in the area of the Deccan and in the other places of India.

His service: Due to his service of mankind his circle of the persons which was increased very much in the area. So for this reason the people from Utnoor came into his service and have requested with him to put his holy foot

in the land of Utnoor but he has stayed in the area of Adilabad only.

Due to his favour and prayers, there was started one water stream near the bank of the river which can be seen on You Tube. The stream water was a cure for the patients so for this reason patients began coming and used to drink the stream water for this reason. His favour has become general as well as his knowledge and favours of spiritual benefits which were there so for this reason people began coming to visit his place and his circle of the persons began wide and big in this matter. Before his coming to Adilabad there were many problems to the people of Adilabad like scarcity of water and some other problems there but due to his arrival there were no more such problems and difficulties.

Fight with a magician: As per tradition, it is well known and famous that there was one old magician who used to live there in his palace. And from his atrocities, the people were suffering very much. At last, there was a severe fight between Shah Rajan Shah Wali in which due to the help of Allah he was successful in the fight with the magician in

Chanda area. Still there is found ruins of the palace of the magician in the Chanda village area.

Due to the benefits of the stream water, it is written in the record people were not only visit Chanda Sharif but due to the importance of the water people taken away water streams in the bottle for the cure of the patients of the diseases.

His teachers: His teachers who belonged to the lineage of the Faqih Abu Lais Samarqandi and who were well known famous learned persons and persons of Islamic jurisprudence.

Details of his wife: His wife's name is Zahra bi Khatoon and she belongs to Chanda village and she was the holy woman as well as she has many good qualities with her and at the time of her death, she has said 21 times Islamic creed La Elha Il Lalah in loud voice and for this event, it can know well that she was a pious lady of her time.

In the last his position which is well known and famous he Qutub (**Qutb**, **Qutub**, Kutb, Kutub or Kotb (Arabic: قطب), means 'axis', 'pivot' or 'pole'. **Qutb** can refer to celestial movements and used as an astronomical term

or a spiritual symbol. In **Sufism**, a **Qutb** is the perfect human being, al-Insān al-Kāmil (The Universal Man), who leads the saintly hierarchy.) of his time.

The Urs (death anniversary): The annual Urs' death anniversary ceremony will be celebrated yearly on the 9th Shaban of the Islamic calendar.

People from various walks of life, irrespective of caste and creed, assemble to celebrate the Urs (death anniversary) which takes place on the 9th Shaban of Muslim calendar at the famous Sufi shrine (Dargah) in Chanda Sharif every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Conclusion: To write about this great Sufi saint and great personality is not only it is difficult and but it is a very hard task as he was not only a great pious personality of his time in the area of the Adilabad district but he was also a great Sufi master who did so many endeavours and hard tasks so, in brief, he was the Sufi master of his time in the Adilabad region. So, for this reason, his

disciples and caliphs are still found in Telangana State and Maharastra and in many other places all over India.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

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Reference Urdu book link is as follows :

https://www.rekhta.org/ebooks/detail/tareekh-e-nirmal-maazi-o-haal-ebooks

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The End.